

# Hawaiian Church Chronicle

*"For Christ and His Church"*

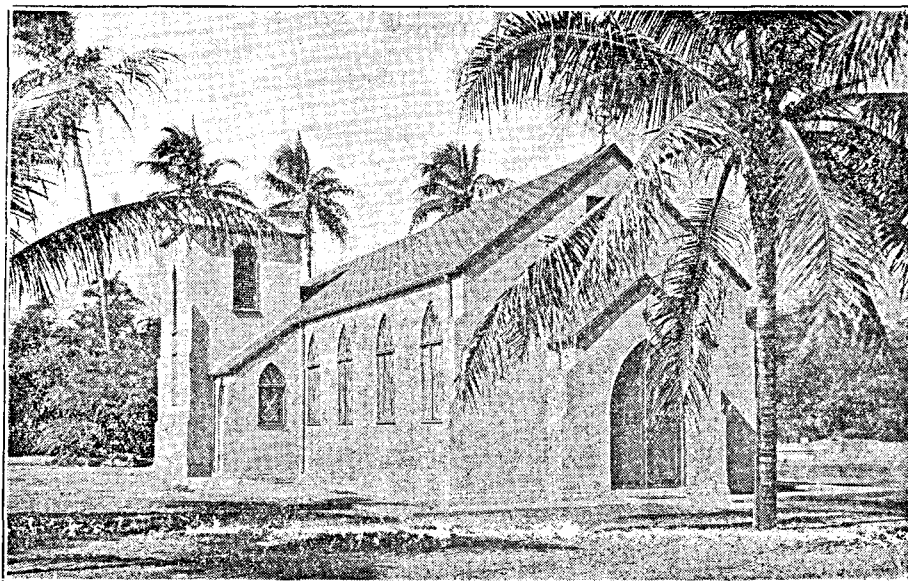
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THE RT. REV. S. HARRINGTON, LITTELL, S.T.D., *Editor.*

VOL. XX.

HONOLULU, HAWAII, MAY, 1930

No. 3



HOLY INNOCENTS' CHURCH, LAHAINA, MAUI

### CLERGY LIST—MISSIONARY DISTRICT OF HONOLULU

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Square, Honolulu.

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THE REV. NOAH K. CHO, St. Luke's  
Mission, Honolulu.

THE REV. H. H. COREY, Hilo, Hawaii.

THE REV. A. B. CLARK, Wailuku, Maui.

CHAPLAIN J. BURT WEBSTER, St. Cle-  
ment's, Honolulu.

The last two are officiating by per-  
mission.



### HAWAII FROM THE VIEWPOINT OF A BISHOP

by the

RT. REV. HENRY BOND RESTARICK, D.D.  
Retired Bishop

Bishops Gailor, Tucker and Lloyd and  
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# Hawaiian Church Chronicle

*Devoted to the interests of the Missionary District of Honolulu*

Vol. XX.

HONOLULU, HAWAII, MAY, 1930

No. 3

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

May, 1930

THE RT. REV. S. HARRINGTON LITTELL, S.T.D.  
Editor

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price is One Dollar a year. Remittances, orders, and other business communications, should be addressed to the Rt. Rev. S. Harrington Littell, S.T.D., Emma Square, Honolulu.  
Advertising rates made known upon application.

### CALENDAR.

June 1—Sunday After Ascension  
" 8—Whitsunday  
" 9—Whitsun Monday  
" 10—Whitsun Tuesday  
" 11, 13, 14—Ember Days  
" 15—Trinity Sunday  
" 16—St. Barnabas  
" 22—1st Sunday after Trinity  
" 24—St. John Baptist  
" 29—St. Peter



If any readers have March or April numbers of the Hawaiian Church Chronicle with which they have finished, the Bishop would be glad if they would return them to his office where they can be made good use of. The supply of both is exhausted, although 300 more copies were printed for the April, than for the March issue.

The subscription price of the Chronicle is one dollar a year. Every dollar sent in goes to the support of the paper. Some of the clergy are so much interested that they are sending in subscriptions from their people. We want all the clergy to be interested.

The clergy are asked to send in news from their parishes and missions. Items should be sent as early in the month as possible. Several important notes came too late for the April number as they arrived in Honolulu after the paper was in the press.

Some guilds have said they would collect subscriptions, but we have not yet heard from them.

## THE CHURCH'S 1900th BIRTHDAY

### A Whitsunday Message from the Presiding Bishop

Dear Brethren:

Whitsunday, the perpetual witness to the Church's spiritual heritage, will have unusual significance this year. By common consent it marks the nineteen hundredth anniversary of Pentecost. The season will call for more than commemoration. It will declare once more the "promise of the Father" which Christ said, "Ye have heard of Me" . . . "Ye shall receive power after that the Holy Ghost has come upon you."

The coming of the Spirit to the disciples gathered together with one accord in one place has become the universal experience of Christendom through all time. He has come in answer to our prayers, in the inspiration of our counsels, in the laying on of hands, in the realization of a fellowship which is the Body of Christ on earth.

I ask that the congregations of the faithful gather in their churches at the Whitsunday Eucharist with special observance of the Feast and offer the sacrifice of praise and thanksgiving with gratitude to God for His manifold gifts of grace. May we feel anew the sense of His presence and hear again His call to service. There will be corporate acts of self-dedication made on the part of many, notably by members of the Young People's Fellowship, who have named Whitsunday as the time for receiving together their Communion. To them I send a special word of blessing. They are the heirs of promises as yet unrealized, witnesses of Christ to a new age.

For old and young let this Whitsunday be a season of renewal. Stir up the gift which is in you by the laying on of hands. The Church enters upon the Twentieth Century of its Pentecostal life in the power of God the Holy Spirit, sustained by His presence, led by His light into all truth, charged with the proclamation of the Gospel to the uttermost parts of the earth.

Faithfully yours,  
JAMES W. WOLF PERRY,  
Presiding Bishop.

## USE OF THE REST HOUSE (PROCTOR LODGE) AT KAHALA

Beginning with September 1st this year, the use of the Rest House at Kahala will be limited solely to actual members of the Church staff of workers. This is simply reverting to the original purpose for which Proctor Lodge was given. The need of rest and recreation on the part of those engaged in Church work cannot be met under the present arrangement by which others may rent the building. Considerable confusion, and actual disappointment, have arisen under the present methods of assigning the house, as well as carelessness on the part of some occupants who have felt no responsibility for the building and its contents. As there is no repair fund available for upkeep of the property all persons will be charged a nominal rental, payable in advance through the secretary in the Bishop's office. The rates will be \$1.00 per day for two adults, twenty-five cents per day for each additional adult, and for each child over three. The maximum, however, shall not exceed \$2.00 a day for a family. A day is counted usually from noon of one day to noon of the next.

During part of the summer season, time will be allotted to the teachers of Church schools, as desired. The rest of the year will be allotted to workers of the Church staff in order of application. The Bishop reserves the right to make special financial arrangements in regard to charges in particular cases when advisable.

(Signed) S. HARRINGTON LITTELL,  
Bishop.

### \*\*\* NEEDS

1. Eight thousand two hundred dollars to complete the Building Fund for the Church at Kekaha, Kauai.

2. Fifty-two dollars and a half a month, until further notice, to assist in the expenses of a man studying for Holy Orders.

3. Seven hundred dollars for the immediate purchase of two lots of land now available for the development of a rapidly growing mission.

4. Sums large and small for the Bishop's Discretionary Fund to be used as needed for new work and for strengthening present work throughout the Islands.

## TO TAKE HOLY ORDERS

The Bishop is very happy over the decision of an outstanding worker in the parish of Rev. H. A. Willey, Kapaa, to devote his life to the work of the sacred ministry. He is a Hawaiian-born American of Japanese ancestry who has been engaged in religious work for several years. So far as he needs financial assistance during the period of his study and work in preparation for ordination, the vestry of All Saints Church has undertaken to supply at least half, as the vestry unanimously approves and commends the life and work of this faithful and able Church worker. This man is the first to decide upon the priesthood as his vocation since the arrival of the new Bishop, and Bishop Littell is very happy to see this beginning of what he hopes will be a steady and increasing succession of men and women offering themselves to the service of God in the ministry of the Church.



## HERE AND THERE IN THE DIOCESE

### *Wailuku Vestry Aids Kula Church*

The vestry of the Church of Good Shepherd, Wailuku, Maui, came to the Bishop's rescue to the amount of \$80.00 in connection with necessary repairs on the St. John's Church and rectory at Kula. The Bishop had seen the need and had made himself responsible for the required sum. Upon telling the matter to the vestry he found an immediate response on their part.

### *Thanks for Anonymous Gift*

The Bishop wishes to acknowledge a gift of \$150.00 which has reached him from an unknown source through Mr. Jan Mowat and hopes that this expression of his appreciation for this help to the Diocese will reach the eye of the anonymous friend. And he gives thanks to the Giver of all good gifts.

### *Hilo to Have a Deaconess*

The Bishop has appointed Deaconess Pitcher to assist the Rev. H. H. Corey in the promising work of the Church of Holy Apostles, Hilo. There is a particularly large field there for work among Orientals and their Hawaiian born children. Mr. Corey, after twelve years experience with Japanese and their language in Japan, and Deaconess Pitcher with her knowledge of Chinese people and language gained in China, should make a strong team in extending the Church's work among those of other racial stocks. Deaconess Pitcher expects to move to Hilo early in July.

### *Splendid Developments at Kekaha*

The Bishop, during his week with the Martins at Waimea, found that everything is right for an immediate and large development at Kekaha. Mr. Martin's article in this number of the Chronicle will tell some of the conditions at that place. The Bishop rejoices in the plan to proceed with the Church building and at the same time to start a fund for a community parish house to be managed on the lines of the splendid work at Kapaa and to meet exactly the same kind of needs. The entire building program will require \$24,000.00. The Church already owns two centrally located lots.

### *Governor Judd Attends Provincial Synod at San Francisco*

It seemed for a while as if we should have no official delegate to the annual meeting of the Synod of the Pacific. No clergyman was available and no layman could serve as full time delegate. When it was known that Governor Judd was to reach San Francisco the very day the Synod was to assemble, the Bishop approached him with the request that he accept an appointment to represent the Missionary District of Honolulu. It was understood that his official business, being the reason for his journey to the coast, must have his main attention, but the Governor accepted the appointment to synod "without commitments." We are glad that he could attend the joint session, and the opening banquet at which Mrs. Judd was one of the speakers, as well as to present his credentials at another session.

### *The Bishop's Discretionary Fund*

The Bishop desires to express his thanks to the Woman's Auxiliary for substantial aid to the Diocese through gifts to his discretionary fund. Over \$300 have been received since the action taken by the Auxiliary at its annual meeting. The Bishop has been able to meet immediate needs, as he came across them in his recent visits, on Maui, at Hilo, and in three of the missions in Honolulu. In addition, several matters connected with the office have been relieved through this important fund.

## THE QUOTAS WHICH THE DIOCESES AND MISSIONARY DISTRICTS ARE ASKED TO GIVE FOR MISSIONS AND OTHER CHURCH WORK

Many of our people, here and elsewhere, do not understand the system of apportionments, the quotas, and what the money is for, which is sent to 481 Fourth Avenue, New York, the headquarters of the Episcopal Church in the United States.

In the first place it should be fully understood that the quota assigned to each diocese and then by the dioceses to the parishes, is not a *tax* but the amount each is asked to give. On receiving notice of the quota each parish is expected to report to the diocesan authority how much of the quota it expects to pay, then each diocese and district reports to New York what may be expected from each one of them.

Before the reorganization of the business methods of the Church a canon of the General Church made it obligatory for each parish and mission to take up at least one offering a year for missions. Most large parishes appointed one Sunday for an offering for foreign missions and another Sunday for domestic missions. By this method it will be seen that the income of the Board of Missions was uncertain and it depended much on the clergy in bringing the subject before the people.

Under the present system a National Council is elected at each triennial General Convention whose function it is to conduct the business of the Church between the sessions of the General Convention. The National Council consists of four bishops, four priests and four laymen. In addition, there are eight members, one elected by the synod of each of the eight provinces.

The National Council has eight departments, Missions and Church Extension, Religious Education, Christian Social Service, Publicity, Finance and The Field.

### *General Church Program*

At each General Convention the Council submits a detailed budget for the carry-

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ing out of the program of the Church for three years. Upon the adoption of the budget the National Council is required by canon to notify each diocese and missionary district what is its proportion of the estimated expenditure. These quotas are determined upon an equitable basis.

The canon then directs that each diocese and missionary district, "Shall notify each parish and mission of the quota allotted to such diocese or missionary district and the amount of such quota to be raised by each parish or mission." This means that each vestry or mission committee has an opportunity to consider the matter and then report to the diocesan authority whether it accepts the quota and, if not, how much it expects to pay. On these reports the ecclesiastical authority knows what may be the expected receipts and is then able to notify the Council what it can pay. This eminently fair procedure has not been followed here, we understand, and the quota has been considered an assessment, which it is not.

*The Quota Is Not a Tax*

That the quota assigned to the dioceses is not a tax, but the amount which each is asked to give, is shown by what follows. There are 75 dioceses in the United States. Of these only 18 have notified the National Council that, for the year 1930, they expect to pay the amount asked. The other 57 have reported that they expect to give less than the amount asked.

For example, in Province II there are seven dioceses and of these only one expects to pay the sum asked. That one is Long Island, whose quota is \$135,000. In this province New York was apportioned \$410,700 and it expects to pay \$300,000, or a shortage of \$110,000.

In Province V, which includes the dioceses of Chicago and Michigan, only one diocese has assumed its full quota, and that is Southern Ohio, whose quota is \$63,800, and it expects to pay \$2,800 more than that. It is the only diocese in the whole Church which reports it will give more than its quota.

Honolulu is in Province VIII which contains five dioceses all on the Pacific coast. Not one of the five expects to pay its quota. Of this province more later.

Without going further into details it may be said that the total amount asked for by the National Council for 1930 was \$3,503,300 and the sum which the diocese and districts expect to pay is \$2,866,484 which gives a shortage of \$636,816. Towards this the Council has available \$518,000 from various sources and the rest of the shortage will be met by certain reductions, none of which will be from the mission field.

*The Time for Objections to the Quota*

The time when parishes or missions, in Hawaii and elsewhere, should object to the quota assigned them, and report what they expect to pay, is when they are notified what the sum apportioned to them is, which the canon says must be done.

No one who examines the quotas assigned to the missions of these Islands can fail to see that the amounts are very large considering their financial ability and general condition. This does not mean that the Board of Equalization is to blame, for that body gives much thought and time to the apportionments. The fact is, the total amount given them to apportion among the parishes and missions is very large, when compared, for example, with small dioceses. A comparison of the quotas assigned to the several missions of this District shows they are *far larger* than the quota given to missions of corresponding ability in any diocese in the United States.

*The Apportionment in Hawaii*

The amount which the National Council asks Hawaii to pay is \$6,000. To this is added the amount which the local Board of Missions asks for its work, that is \$4,085. This gives a total of \$10,085 which the Board of Equalization apportions among the three parishes and 27 missions, four of which are unorganized. This means that the Bishop and his advisers accept the amounts asked by the Council and the local Board without consulting the vestries and committees as to their ability to pay as the canon directs. In addition to this there is an assessment of \$700 for Convocation expenses. (No reference is made here to Bishop Littell, for the apportionment was made before he was consecrated.)

St. Peter's Chinese Church is given a quota of \$660.00. St. Peter's is a mission receiving aid from the National Council.

The Cathedral Hawaiian Congregation receives aid from the National Council and its quota is \$700. St. Clement's is a small parish and has a quota of \$700. The Epiphany receives aid from the Council and its quota is \$350. The struggling missions under the Rev. James Walker at Kohala have a total quota of \$385. One of these, St. James, Kamuela, with five communicants and a total income of \$136.82, has an assigned quota of \$50.00 which is more than one-third of its total contributions.

I repeat that no complaint can be made against the local Board of Equalization, it had to distribute the required sum of \$10,085 among the parishes and missions and the work was done on as equitable a basis as possible. The question is, does this Missionary District assume too much as its share of the National budget, and

is the local Board of Missions making too large grants. It is not a question whether the money is needed but whether the burden on Hawaii is greater than its reasonable share.

The total contributions of this District last year were \$65,700, without counting special gifts and those of the Woman's Auxiliary, the parishes and missions are giving one dollar for every \$6.50 of their income. Last year the Woman's Auxiliary of this District gave over \$11,000 to missionary work. This is a remarkable showing and it is a larger sum than any one of the numerous small dioceses report and than any one of the missionary districts. Adding the \$11,000 to the \$10,000 we have over \$21,000 given to missions which is over 32% of our total contributions. No other diocese or district can make such a showing.

*Comparisons*

It is said that comparisons are odious. This is no doubt true when individuals are concerned, but it does not apply always to a comparison of organizations.

Take for example the Missionary District of Wyoming. The quota assigned to it by the National Council was \$8,000. After the parishes and missions had been consulted, the report to the Council was, that it expected to pay \$3,000.

	Wyoming	Honolulu
Number of Clergy.....	32	20
Parishes and missions.....	48	27
Unorganized missions.....	37	
Communicants.....	3,928	2,748
Contributions of the District.....	\$128,000	\$65,725
Quota assigned.....	8,000	6,000
Expects to pay.....	3,000	6,000
Appropriation from Council.....	68,661	42,160

The appropriation last year was more for Wyoming and less for Honolulu. There are nine dioceses which report that they expect to pay on their quota less than the sum which Honolulu has assumed.

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In Province VIII in which this District is situated, not one of the five dioceses reports that it expects to pay its full quota.

	Budget quota	Expects to pay	Short- age
California .....	\$40,700	\$30,000	\$10,700
Los Angeles .....	53,000	42,000	11,000
Olympia .....	18,300	7,500	10,800
Oregon .....	9,900	3,000	6,900
Sacramento .....	8,300	3,400	4,900

Olympia has 44 clergy, 8,531 communicants, its contributions were \$294,000.

Oregon has 30 clergy, 5,079 communicants, its contributions were \$118,740.

The foregoing is a brief review of the situation which the Bishops know from reports sent them. We may indeed all take a pride that Honolulu has always paid its apportionment, but at the same time, the writer knows well, there is a strong feeling that the small missions believe that the burden is excessive. Outside of the Cathedral there is not a strong parish or mission in the Islands. In Olympia and Oregon there are several strong parishes.

In all dioceses the estimate of what a parish expects to pay is sent to the diocesan authorities and the total promised is then reported to the National Council. In this District the quota has been considered the amount which we *had* to pay that is, it has been considered as a *tax*, to which idea there has been continued protest throughout the Church. The quota is not a tax it is the amount which it is *hoped* each parish and mission will pay.

The writer (Bishop Restarick) is alone responsible for this article and he does not know whether Bishop Littell would agree with him, but we may as well face facts. Outside of Honolulu the congregations are weak and struggling, a number of them are poor, and it is a matter of justice and common sense that the whole subject should be gone into thoroughly and should be considered in a practical way from every point of view. If the idea prevails that we are *taxed* for missions it destroys the spirit of giving. At the same time every effort should be made to interest and inform the congregations of the work and needs of the Church and to encourage the payment of the quota as assigned.

If it were not for the Sunday School offerings some of the Missions of this District could not pay their quotas.

There is another subject which Bishop Garland touched upon when he wrote in his diocesan paper about Honolulu. This

is, that Honolulu with its large population and peculiar problems, receives in some cases one-half of what the Council grants to districts with much smaller population and less important work. This may be dealt with another time.



## WEST KAUAI HAS A WONDERFUL WEEK

The Rev. J. L. Martin

Here are some of the outstanding events connected with Bishop Littell's recent sojourn with us. He was here for a week and a wonderful week it was of spiritual refreshment, deeper convictions and wider horizons.

### Reception

The first evening the Bishop was with us an informal reception was held in his honor at the Parsonage. The reception was not as well attended as might have been had it not been the Birthday of the Emperor of Japan and a Masonic lecture in Lihue. During the evening, a few leading questions, regarding China, were shot at the Bishop; and, seizing this opportunity, the Bishop spoke for about fifteen minutes on China and announced that China would be the subject of his address in the Chapel in Kekaha Thursday night.

### Kekaha Leads Off

The Chapel was well filled at the missionary service Thursday night. Using the words of the Master: "Upon this rock I will build my Church and the gates of hell shall not prevail against it", the Bishop painted a vivid verbal picture of the battle and murder, change and chances of mortal life in China; and then spoke briefly how, even in China, in spite of it all, the Master had kept His word—had built up His Church in China in spite of all her ignorance and checkered history.

At the conclusion of the Bishop's missionary address, an offering was taken for missions. The offering amounted to \$10.25 and was devoted to the advance work of Bishop Burleson of South Dakota. The women of the Missionary District of Honolulu promised to send \$3,000.00 to Bishop Burleson for advance work among the Indians of South Dakota—an expression of gratitude to Bishop Burleson for his services while he was in charge of these Islands between the going

of Bishop LaMothe and the coming of Bishop Littell. I am not sure, but I believe that the isolated, struggling mission in Kekaha started the promised \$3,000.00 towards South Dakota to the tempo of \$10.25. Until we are informed to the contrary, we claim that honor.

### The Climax

The climax of the Bishop's visit was reached in the evening service in Kekaha, May 4th. The Chapel was packed, the Priest-in-charge Baptized two adults—one Hawaiian and one Japanese—and presented a class of seven for Confirmation. Both the Baptisms and Confirmations were most impressive and deeply felt, followed by a most helpful sermon by the Bishop. God was moving through those services in a mysterious way. His wonders to perform—a most fitting climax to the Bishop's sojourn with us.

### A New Horizon

On Monday evening, May 5th, the Bishop was present at the monthly meeting of the Kekaha Mission Committee and presented his hopes and plans for the work in Kekaha—hopes and plans which gave us a new horizon. For the past three years we have been planning and working for a new Church of our own. (We have been using a deserted Hawaiian Chapel which is not at all suited to our services). And the Bishop approved, not only of *our* plans for a new and beautiful Church, but, seeing the need and opportunity, promised to help us build a Church and Parish House too—a Parish House that will be the center of social and athletic activities of the district. We are grateful and enthused—our dreams are coming true.



## ALL SAINTS', KAPAA

The Rev. H. A. Willey

The first visitation of the Rt. Rev. S. Harrington Littell, S.T.D. to All Saints' Church, Kapaa, was an eventful week for the church and congregation. The Bishop arrived from the West side, Tuesday morning, May 6th, and was introduced to the people of the East side at a reception held in the new parish hall that evening. About two hundred communicants and friends of All Saints', representing practically every race, were present.

At the early communion the following

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Sunday the young people of All Saints' met with the Bishop for a corporate communion and afterwards for breakfast in the parish hall. A splendid body of young people, about thirty in number, was in attendance. At 9:30 the Bishop addressed the students of the church school and at 10:30 preached and confirmed a class of five at the morning prayer service, at which service the church was crowded. At 7:30 p. m. the Bishop preached again to a good congregation and on Monday evening at the same hour he delivered an address on China.

At a meeting of the Bishop, vicar and vestry, extensive plans were made for the future development of the Episcopal work on East Kauai. Among other important proposals adopted was a plan by which an assistant is to be added to the staff at All Saints'. Since one of our Japanese communicants has already been studying for orders under the vicar's direction it is possible that he may be secured for the position and allowed to continue his studies under the vicar while assisting with the work at Kapaa and environs.

A drama, "Outward Bound", is to be given by local talent on Friday, May 23rd, the proceeds from which will be used for curtains and scenery for the parish hall stage. The kitchen of the parish hall has recently been furnished by the Woman's Guild assisted by one or two interested individuals. Stove, cooking utensils, china, silver and glass have all been provided together with tables, etc., enough to accommodate sixty people.



## ST. ELIZABETH'S NEWS

The Rev. Canon James Kieb

With the widening of King Street, the City has taken from the frontage of St. Elizabeth's property a strip of thirteen feet to extend the entire block, from Pua Lane to Banyan Street. While the widening of Honolulu's chief thoroughfare will be of great advantage to the crush of traffic, we can't say as much for the advantage to the Mission.

This action of the City will bring the sidewalk so close to the Church, that the present front entrance will have to be closed and the entrance made at the North end of the lanai. It will also necessitate the building of an entire new fence, which will cost something around the one thousand mark.

The noise and confusion of traffic is now so bad at St. Elizabeth's, that, at times, it seems almost impossible, what will it be, when all is thirteen feet nearer, in fact on the very door-step?

We hope with the new fence and changed walks to so arrange things, that

the beauty and dignity of our splendid Church building, with its garden, will not suffer too much, in the widening of the main street.

The sale of the property to the City places in the hands of the Board of Directors of the Missionary District of Honolulu, a sum of money, which has been invested and is the foundation of St. Elizabeth's Endowment. For this we are most grateful.

The Light Seekers of St. Elizabeth's, which is the society for the young people of St. Elizabeth's Mission, have been most active during the past year and with the closing of the year's activities, they are planning a reception, dancing party, to honor the members of the society and their friends, who are graduating from High Schools and the University. This event will take place early in June.

The Light Seekers of St. Elizabeth's was organized and started in the Fall of 1925 and will, with this coming Fall be five years old. The object of the society is to interest young people in the Church and to cultivate and develop spiritual, educational and social interest among the young men and women of the Mission.

The Confirmation classes are going forward at St. Elizabeth's with much enthusiasm and we hope to be able to have a date for a visitation of the Bishop by the middle of June. There will be about fifteen or eighteen in all to be confirmed. We presented a class of eighteen to Bishop Burleson less than a year ago and although Palama is the baby district of Honolulu, they do not all belong to our Mission, which we wish they did and our own children do not develop any faster than they do in any other part of the city.

Among the mainland visitors at the Missions, were Sister Grace from St. Mary's, West Philadelphia, who came with our friend Mrs. Restarick and enjoyed seeing our schools in session.

Mrs. J. M. Molineaux from the Diocese of New Jersey, being Vice-President of the Woman's Auxiliary in that Diocese, visited the Missions, seeing the Korean School in session.

## ST. PETER'S CHURCH AT WORK AND PLAY

Our annual Easter Sunday School picnic was held on May 2nd, at Waikiki Park. The children assembled at the Church about 8:30 A. M. and especially chartered cars took them to their destination, where they enjoyed themselves in games and sports, and not a few of the older folks also joined in the sports. Many prizes were distributed among the winners of the sports.

There were many new faces among the children present so one would like to remind the parents to send them to Sunday School. A delightful lunch was served by the teachers to all who were present of which there were about two hundred. The Priest-in-charge likes to thank the ladies who helped to put up the lunch baskets and also the Superintendent for the nice prizes which he had selected for the sports. Having spent a most delightful day, we all came home about 4:00 P. M.

The members of St. Peter's may learn with pride that the Finance Committee which was formed two months ago to look into the financial state of the Church, and to devise ways and means to get the members to do their duty in supporting the Church, have reported at their last meeting on May 14th, with a sense of great satisfaction. Members who had not contributed before were made to realize their responsibility, others have increased their pledges, and still others, who are glad to call themselves members of the Church, but do not see why they should pledge for its support. To this latter class we bear no grudge but only hope that they may see it some day. Please let us remember that our object is not attained until you come through with your pledges. For which reason the following individuals were appointed as a committee to help you to live up to it as occasion may arise, who will approach you with a smile and hope you will smile back in return: Mr. Albert C. Kong, chairman; Messrs. Kau Yau Yin, Chas. B. Ai, John C. Lo, Sam Ching, Philip

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*The next three items were received too late for the last issue.*

### HOLY APOSTLES, HILO

The Rev. H. H. Corey

The visit of Bishop Littell to Hilo in Passion Week was most helpful to the Church life in Hilo. B. D. Chilson, the postmaster, took him in his car from the steamer to the parsonage, where he had luncheon with the Mission Committee.

At 4:15 P. M. there was service in the Church and the Bishop made an address. That evening from 7 to 10 o'clock, there was a reception at the parsonage. Despite the rain there were over two hundred persons of various races and beliefs who came, among whom were forty Orientals. By request the Bishop spoke to the people on conditions in China. Refreshments were served by the Woman's Auxiliary.

On each of the four days of his stay the Bishop celebrated the Holy Communion after matins had been said. He also preached every evening and on Saturday 52 were present. One day he addressed the high school students in their auditorium. He also spoke to 700 pupils of the junior high school, and to the Japanese and Filipino young men of the night school of the Church of the Holy Apostles. He visited the Hilo Memorial Hospital and the Puumale Home for tubercular patients. He held an important meeting of the Church Committee, talked with the confirmation candidates and addressed the choir, urging the formation of Young People's Service League. He visited the rummage sale at Waiakea for the benefit of the Woman's Auxiliary under the direction of Mrs. Ludloff and Mrs. Muir.

On Friday, Dr. T. A. Jaggar drove the Bishop and the Coreys to the volcano of Kilauea and through the National Park. He was entertained at luncheon and dinner by several Church people, during his stay in Hilo.

The great event of the Bishop's visit was on Palm Sunday. There was the early Eucharist at 7:30 and the Church School at 9:30 when the Bishop addressed

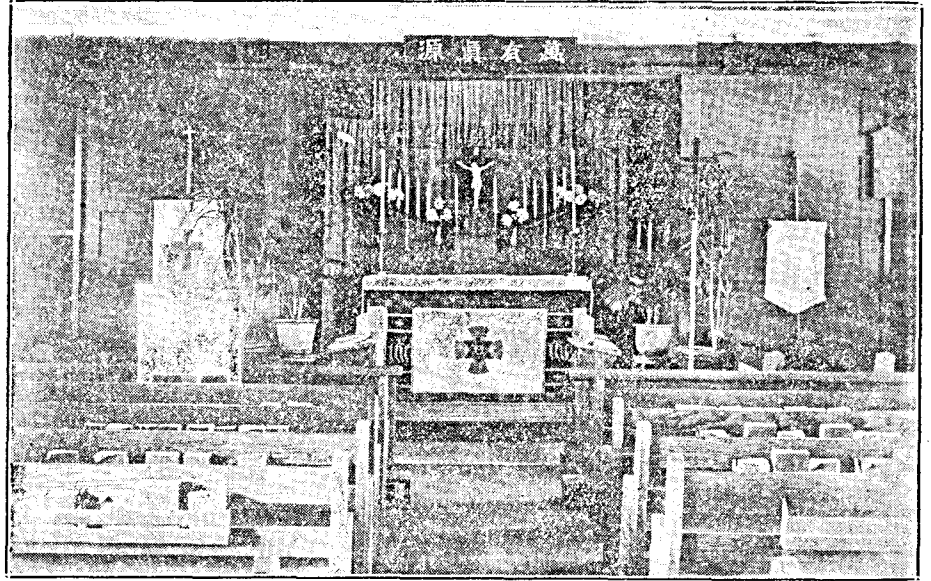
the children. At 10:30 the choir came in procession bearing palm branches. At this service eleven persons were confirmed and all of them made their first communion at the celebration which followed, in all 52 communicated. The congregation was made up of many races. The offering which was \$23.91 was for the Episcopate Endowment Fund.

The Bishop left Sunday afternoon after a visit which was a great inspiration and the people are eagerly looking forward to the next.

On Maundy Thursday the Governor

and Mrs. Judd were in Hilo and the Coreys took luncheon with them and then by the courtesy of Samuel Spencer were driven around the neighborhood returning in time for the Governor to address the community on the "Future Farmers of America."

On Good Friday the Three Hours Devotion was well attended. On Easter Day in spite of incessant rain at the two services 69 made their communions, 14 of the number were from the world touring S. S. Columbus which was in the harbor. The offerings for the day were \$90.45.



ST. LUKE'S KOREAN CHURCH

### ST. LUKE'S KOREAN MISSION

The Rev. Noah K. Cho

On the First Sunday in Lent, Bishop Littell, first officially visited our Chapel at Evening Service. Members of the congregation and vestry heartily welcomed our Bishop and Mrs. Littell. We sang the Evensong and the Bishop gave a very interesting talk to the people. After Evensong, we had a reception for our Bishop and Mrs. Littell, and the children gave an entertainment.

Seven hundred sixteen people attended during the Lenten Services. On Good Friday, we had Litany at 9:00 A. M. and Service at 7:00 P. M. We also had Washing of the Altar and Font, at 9:00 A. M. on Easter Even. We had a

good congregation on Easter Day, 29 communicants and the offering was \$76.23 from our Sunday School.

We had an Easter Play on the Second Sunday after Easter at 7:15 P. M. at the Chapel. It was given by our Choir and directed by our tireless Organist Mrs. C. N. Wilson. It was a rainy day but we had a good congregation and Sister Madeleine, Mrs. Littell, Rev. Canon Kieb and Mrs. Kieb, and other haole friends were present.

Our Language School is the standard and leading Korean school in this city. We have three teachers and 55 pupils enrolled. It is customary to have closing exercises at the end of the year. We had many recitations, dialogues, short speeches and plays.

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## TRINITY JAPANESE MISSION

The Rev. P. T. Fukao

During Lent meetings were held in different homes at which Mr. Fukao gave a series of addresses on the Cross in daily life. These meetings were well attended.

On the morning of Easter Day ten Sunday School children were received into Christ's Church by Holy Baptism. Most of them were from Buddhist families but their parents consented to have them baptized.

The Sunday School offering was \$152.00, one dollar more than last year. We had been doubtful whether we should do as well as last year but to our joy the children did their best, each one entering into the spirit of Lenten denial.

The Holy Communion at 11 o'clock was well attended, but many of our young people had made their communions at the Cathedral at one of the early services as the priest had suggested.



## IOLANI NOTES

The following editorial was written by a sophomore student for the "Inlook," the school paper for the Easter number.

## Easter

Life and truth can not be concealed, this will burst forth as sure as buds in the spring.

After the death of Christ upon the cross, His body was buried. A huge stone, at the door of the sepulchre kept His followers from Him. This stone was such an obstacle that Mary Magdalene who came with spices to anoint Him wondered who would roll it away.

But what rock could defy the immortal Christ? What impediment could check His truth? Upon the third day Christ, the Lord had risen.

The obstacles that ordinarily separate

Christ from many are selfishness and indifference. They can in time, as the stone at the door of the sepulchre, be rolled away if we determine to find the truth.

## Principal of Iolani Granted Leave of Absence

The Rev. Thurston R. Hinckley who has just completed his five year term of service has been granted a year's leave of absence for the purpose of study.

He expects to return to his home in Newtonville, Massachusetts and take up work at the Theological Seminary at Cambridge.

During his absence Mr. J. Phil Collins will be acting principal. Mr. Collins is a Stanford man and has been an instructor at Iolani for the past two years. He has the respect of the students and the confidence of the teachers and it is felt that the school will be well managed during the absence of the Principal.

NOTE:—Ho Mow Lan of the Sophomore Class was the winner of the Paris Peace Pact essay for the Territory of Hawaii. In the national contest he took fourth place in which there were 1500 high schools represented. As this essay has received such high recognition and is only 300 words in length it should interest the average readers.

Mrs. Geo. F. Straub, president of the territorial committee of the Woman's International Peace Alliance, spoke to the students at the weekly flag raising exercises and presented the successful contestant with three very fine books upon international affairs.

## HOW MAY THE PACT FOR THE RENUNCIATION OF WAR BE MADE EFFECTIVE

By Mow LAN Ho

(First Prize in Hawaii Final, Peace Pact Essay Contest)

Adherents to the Paris Pact who renounced war as an instrument of national policy and agreed to settle disputes by pacific means have passed another milestone on the road to peace. The next step toward that goal will be to inculcate the spirit of the Pact into the heart of

man. In that way only will its pledges be carried out.

Under the Pact the obligation of settling controversies peacefully should involve diplomatic negotiations with the aid of mediation and conciliation. If this procedure fails, the final arbiter must not, under any circumstances, resort to the sword but appeal to arbitration or to the World Court.

In order to facilitate the peaceful adjustment of international disputes, a codification of international law is indispensable. A conference should be called for that purpose.

Since war has been condemned as a means of settling disputes, armaments should be drastically reduced by international agreement. This policy would not only lighten the burdens of the people but would also reduce the possibilities of war.

But neither disarmament nor the establishment of peace institutions will banish war unless Imperialism, one of the most pronounced causes of war, shall be destroyed. Imperialistic control, over the so-called backward countries, India, Egypt, China, Korea and others must be abandoned.

The maintenance of lasting tranquility will depend upon opinion that shall influence and control government actions. Universal brotherhood and condemnation of war should therefore be instilled into the public conscience. Public organizations will be necessary to execute this work.

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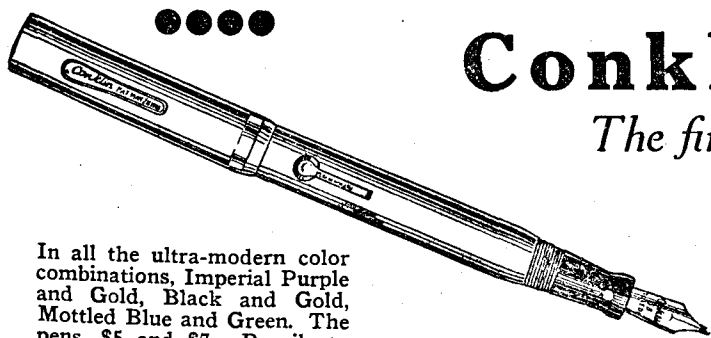


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### WHO OUGHT TO BE COUNTED AS COMMUNICANTS?

In making parochial reports as required by canon, it is always difficult for the parish priest to determine accurately who are communicants. There is a reasonable hesitancy in omitting to count one who has been at some time a communicant but who has been negligent in exercising his privilege for a long time.

But while this is true, there is no sense in counting as communicants those who have not received the Holy Communion for years, and who probably are hardly ever at the services of the church and take no part in its support or activities.

The reasonable and proper way in such cases is to place a pencil cross before the names of such delinquents on the parish list, which signifies that they are not to be counted as actual communicants but have the right to be such. If persons of this kind begin again to exercise their right and privilege the cross will be erased and they will again be counted as actual communicants. Of course every effort should be made to bring the negligent to a sense of their duty and privilege.

The method outlined is followed generally in the Church in the United States. Bishop LaMothe always used it as a parish priest, as he told the writer, who had also followed the same plan.

There is no doubt that in these Islands, as elsewhere, there are many names listed as communicants on the registers of parishes and missions who are not actually such. They are potential communicants, it is true, but to swell the reports by counting what is practically dead wood serves no useful purpose, but gives a fictitious strength to a parish which may militate against it when allotments are made.

Some time ago in talking to a clergyman I found he was counting as a communicant a man who had not been at a Church service for twenty years or more, because he had been confirmed when a boy. People of this kind may be listed as baptized and confirmed but certainly should not be counted as communicants.

All parish lists should be carefully kept and carefully revised from time to time. Canon 21, section III, reads: "It shall be the duty of every minister of this Church to record in the parish register all baptisms, confirmations, marriages, burials, and the names of all communicants within his cure."

As regards the first four mentioned our clergy are careful and the value of our registers is shown by frequent reference made to them to prove births, marriages and deaths. When it comes to the list of communicants it is different and difficult. Common sense must be exercised in determining whether a name is even temporarily dropped.

In 1902 when the American Church took over the jurisdiction from the Church of England it was found that the registry of baptisms, marriages and burials had been carefully kept. But there were no parish registers such as the American Church uses and therefore there were no lists of communicants. Registers had to be obtained and lists of communicants made.

Bishop Willis wrote saying there were lists of communicants but what he meant was a list of confirmed persons, which had been kept from the time of the confirmation of Kamehameha IV and Queen Emma, in 1862.

The question of counting communicants has been discussed in the house of Bishops, and while no strict rule is possible yet the consensus of opinion has been that only those who have received the Holy Communion within a reasonable time should be counted, unless they have been hindered by causes known to the priest in charge.



### THE LACK OF HONESTY IN REGARD TO PUBLIC PROPERTY

By Bishop Restarick

Though I am an old man I am not one who thinks that the present generation is worse than that in which I lived as a boy. I do not think that the young people of today are going to the dogs, but that does not prevent me from seeing where improvement could be made.

What is in my mind now is the lack of common honesty which I observe in many boys and girls in relation to public property. While this fault is not confined to youth, yet it can not be stressed too strongly that it is in the early years that teaching and training must be given if we are to see results in after years.

Examples of the lack of a sense of common honesty is seen in the frequent mutilation and thefts of books from the Library of Hawaii, which, as president of the board of trustees, come under my notice. It is a common thing to find

that pictures and articles have been cut out from magazines. This is particularly the case when the children have been told to write on a certain subject and to illustrate the story with pictures. In the homes of many of the children there are no magazines to be found and at the library there are many. It is a great temptation therefore to some children to cut out pictures not only from magazines but also from books.

Recently when prizes were offered for essays on a certain subject pages were cut from periodicals and one book of a set was stolen. The librarians of the Islands discussed this subject at a meeting some time ago and, while they lamented what was being done, they were at a loss how to stop it unless the assignment of work of this kind was discontinued.

There is, I believe, instruction on character building given in the Public schools, and I presume this subject is brought to the attention of the children. The Librarian of the Library of Hawaii attended a meeting of teachers and called their attention to the necessity of speaking to pupils on the care of books, and librarians of the grade schools have talked to children on the same subject, but they need to be frequently reminded of it.

#### *What Roosevelt Said About Public Property*

Quentin Roosevelt when about ten years old was leader of a number of boys who called themselves "The White House Gang." One of them, Earle Looker has recently written about the pranks of this gang.

One day they decorated, with spitballs, the portrait of Andrew Jackson which hung in the White House. The President took Quentin out of bed that night and made him take them off. Next morning he arraigned the boys and had a trial. When Quentin confessed that he began it his father said: "Boys this isn't your portrait, it belongs to the Government. You're very small shareholders in it—very small indeed. In selecting a portrait as a target, however, he's better than a live President to sling things at, although the act is far more

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cowardly. And in the future, remember, you must not—And then he read us a vigorous lecture on respect due to public property, such I shall never forget. The finding of the court was Guilty! Altogether guilty! The sentence was: Quentin may not see any of his friends for one week. You are his friends, so you can't come to the White House for seven whole days."

This affair is mentioned in a letter to Archie: "I explained to them (the Gang) that they had acted like boors, that it would have been a disgrace to have behaved so in any gentleman's house . . . They were four very sheepish small boys when I got through with them."

#### *Books Stolen*

There have been occasions when valuable books on art belonging to the Library have literally been cut to pieces for the illustrations. But it is not only mutilations from which the Library suffers, books are often stolen. Recently a boy was led to confess that he had purloined books and he returned over twenty of them.

It is impossible, under the system in general use in modern libraries, to watch every one who uses books or magazines. The whole system is based on the supposition that people will be honest. A few years ago strong wire screens were placed over some of the library windows for it was discovered that some boys were handing out books to companions outside who made away with them. A number of these were found in a second hand store.

I am aware that the home is the best place where honesty should be taught by precept and example, but in this day when so much is left to the schools, children should be taught, if they are not, the necessity of truth and honesty, and respect for public property.

In these Islands there are many thousands of children of Oriental parents who lack the culture of their ancestors in regard to conduct, and who care nothing for the religion of their parents. At the same time they know nothing of the Christian religion which is the basis of American culture, laws and customs. They are without the restraining influence of any religion or of ethical systems of Confucius or of any other Oriental philosopher. I do not mean by the foregoing that Oriental children are worse than others.

The problem is how to meet this condition. These young Americans of many races learn to read and write and to get some knowledge of a number of subjects in our public schools, but the elements of the Christian religion cannot be taught because of differences of belief.

Of course there is the Sunday School, but how many of the children attend any? Judges of juvenile courts testify that

very few of those who come before them have attended Sunday School. Judge Fawcett of New York wrote that of over 4,000 boys under 21 years of age convicted of crime in his court in twenty-three years, only three were members of any Sunday School. The Judge said also that out of 1,902 cases paroled by him to ministers, priests or rabbis, only 62 were brought back for breaking parole.

In this connection the plan of having summer schools for the teaching of the elements of the Christian religion is a good one and should have support.

#### *Adults Also*

But it is not the children alone who do not consider it wrong to defraud the government. A woman who formerly lived here and was a member of the higher social order boasted in my hearing that she had gone on a ship from the Orient and had there been handed a valuable silk coat which had been brought for her. Putting it on she had boldly walked off the ship with it. I could not refrain from telling her what I thought of the act, but she had thought it smart.

Some years ago a woman came to me in great distress for she had received word that a classmate of hers, in an eastern college for women, had committed suicide in New York. This was her story. Her friend had returned from Europe, and, although she was a woman of ample means, she had concealed, and had not declared, articles of value. Her attempt at smuggling had been discovered and she was placed under arrest but allowed to go to a hotel. There the disgrace of being found out and the effect it would have upon her friends so preyed upon her that she hanged herself to a bracket in her room.

That there is a disregard for law is apparent everywhere, and it is unfortunate that at present so much emphasis is laid upon one law that some seem to think that it is the only law of any importance. We hear of drives in one direction or another until the ordinary man is sick of the word. To be effective drives should be continuous and not spasmodic. We read that there is to be a drive to enforce this law or that ordinance. After this notice there is a flare

up and then a let up and we hear nothing more about it until some glaring offense is committed or public opinion is expressed.

The staunchest American lawyers, members of the bench and bar, have compared our disrespect of law to the respect for law in Great Britain and her dominions. I know that conditions are different, that Great Britain and her dominions have a more homogeneous population, but the fact remains that in those countries there is a respect for law because it is enforced, not by drives but continuously, and the rich and the poor are alike punished for disobedience.

In the home, the Church and the school respect for and obedience to law should be taught day by day, early and late, and the older ones should set an example to the young. Laws and ordinances are passed for the good of the community and it is regard for others which we all need to learn.

Children should be especially taught civic pride and that defacing or mutilating public property is most reprehensible, ill-mannered, and unworthy of any one who is a citizen of the country to which we owe so much. They should be taught to care for and seek to protect that which belongs to the community as much as they would the property of their family.

#### *Applies to Church*

The foregoing also applies to the property of the Church. An examination of the pews of the Cathedral will show that some people, presumably children, have scratched words and marks on them. Some years ago they were told from the

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chancel that as members of the Church the Cathedral was their property and any harm done to its contents was a defacing of what belonged to them. In addition they were told that to mutilate or disfigure any of the furniture of the House of God was desecration and that no thinking person would be guilty of such actions. For a long time after that no marking of seats or other evidences of defacement were seen. Today there is another generation and they must be taught the same lesson.

#### Consideration for Others

Changing the subject, somewhat, there is another thing which the children should be taught, that is consideration of others. When children throw mango skins or orange rinds on the sidewalk they have no idea that the practice is dangerous to others especially to old people. It is the mango season and in places the sidewalks are strewn with mango skins. The writer has seen several nasty falls from treading on them which if the victim had been aged the result would have been serious. When the attention of children has been called to the litter they have made we have found them quite willing to kick the skins into the gutter. If parents and teachers would speak to children frequently about this, conditions would no doubt be improved.



#### THE JOBS OF LAYMEN

By RT. REV. CHARLES P. ANDERSON, D.D.  
Late Presiding Bishop of the Church

If I had to distinguish between the function of the clergy and laity, I might say that it was the special function of the laity to convert people and the function of the clergy to sustain and edify and employ those whom the laity had converted, though of course the laity can have no monopoly on the blessed privilege of converting souls.

#### What is a Layman?

The word laity is often used in a purely negative sense. A layman is a man who is not a member of some group in counter-distinction from those who are members of that group. I am a layman in the presence of doctors, lawyers and bankers; but surely that does not cover the whole ground. Surely the laity of the Church are not willing to be described as negative quantities, simple men who do not belong to the ranks of the clergy. The word laity has a positive spiritual meaning. It is used in the Old Testament in a very conspicuous place. It was on the occasion of giving the Ten Commandments, the moral law, to the world; and God said, "If ye will keep these commandments and these ordinances which I have given ye, I shall be your God and ye shall be my laity" (or

"people" as it is in the familiar version). The implication is that if the laity do not promote the Kingdom of God that He will not be their God and they shall not be His laity.

"Go into all the world and make disciples and lo I am with you even unto the end of the world." The implication is that if we are not making disciples, He will not be with us to the end of the world. Over against the laity, in Old Testament language who were the people of God, were the gentes, those who were thwarting the purpose of God. The function of the laity, God's people, was to convert those who were enemies of the Kingdom.

The part of the Church building which the laity occupy is the nave. The word comes from navis, a ship. One of the early fathers of the Church described the Church as a ship. The Bishop was the Captain. Priests were under him in rank and responsibility. Deacons had their assignments. Where did the laity come in? The laity were at the oars. This illustration was used long before the days of turbine steamers when tiers of oarsmen bent their backs to propel the ship through the resisting waters. A ship cannot be steered unless it is in motion. The motion depends on the people at the oars. The Presiding Bishop cannot steer the Church if it has no wind in its sails and no power in its machinery. The Bishop cannot steer the diocese. The parish priest cannot steer the parish unless they are in motion and the motion depends on the laity who are in pews, or who ought to be, and who have the oars in their hands.

What instrumentalities can the laity use in making disciples and adding to the Lord daily such as are being saved?

First and foremost the irresistible influence of an exemplary consistent life. When men see the estimate that we put upon spiritual values; when our religion centers at the Altar and radiates through our whole life; when we are staunchly identified with the good and great causes to which the Church is committed, when we let our light so shine before men that they may see our good works; they will want to come into the fellowship.

Second; the home must always be the source to which the Church looks for recruits. Nothing can supersede it. The home was the first church, the first school, the first government. All the churches and schools and governments that have come into being do not relieve parents of the responsibilities nor deprive

them of the joys of the home. A great injustice has been done to the youth of our day in censuring them for things for which the older generation is responsible.

Third; another instrument that lies ready at hand for the laity is to invite people to the work and worship and fellowship of the Church and to see to it that it is a real loving fellowship. This is the evangelistic method. It may take on a hundred forms. It covers all the ground from street preaching which many of our laymen might well do to the quiet invitation to our friends and neighbors to share in a religion from which we derive so much satisfaction.

Fourth; another instrument for furthering the Kingdom is prayer. "Thy Kingdom come" is the prayer that our Lord put upon our lips. The Church cannot make headway without prayer. Do you know how reinforcing it is to me to have the assurance of the prayers of many people in the new responsibilities that have been placed upon me. I could not contemplate these responsibilities with any peace of mind or with any hope or buoyancy if I did not have the prayers of the clergy and laity of the Church. Pray for the Church. Stop arguing about it and begin praying for it. Pray for its bishops and other clergy. Pray for its missionary agencies and for its missionaries. Pray for its National Council.

Fifth; there is still another means for spreading the Kingdom which our laity have in abundance. It is money. The Church cannot get on without money any more than any other organization. This conundrum was once given to me. What goes when the Church goes, stops when the Church stops, is no use to the Church; but the Church cannot get on without it? The answer is "money." Money goes when the Church goes. When the Church is really alive, when spiritual experiences are going on within men's souls, when they are finding peace and joy in believing, they are moved naturally and spontaneously to give freely and cheerfully to express their gratitude for what God has done for them. Money stops when the Church stops. When the Church is lethargic and indifferent and worldly and merely respectable and wasting time over inconsequential matters the money stops.

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Money in itself is no use to the Church. *All the gold in the world by itself would not advance the Kingdom of God any more than a hammer and saw by themselves could build a house.* Nevertheless the Church cannot get on without it. On the face of it, it must be apparent to every person who stops to think that the Church cannot carry on its work—evangelistic, educational, humanitarian—in all parts of the world as well as at home often amongst backward peoples and in pioneer places without vast sums of money; and when so much money is being spent on the things that lie on the circumference, on chewing gum and candy and cigarettes and cigars and cosmetics and a hundred other things, surely the Church is justified in the name of God and humanity in asking for millions for those purposes that directly pertain to human welfare.



GENERAL PERSHING  
BROADCASTS FOR  
WASHINGTON CATHEDRAL

As chairman of the National Committee, I should like to tell you something about the great cathedral we are building in the city of Washington, the model of which is before you. It was undoubtedly an edifice such as this at the seat of our government that George Washington conceived as the symbol of our faith in the principles of religion.

I find deep satisfaction in helping to bring about the realization of our first president's conception of such a church. Of 14th century Gothic design, this majestic structure will be in keeping with the architectural beauty of the Capitol and other public buildings and memorials including those now in process of development.

About one-fourth of the construction work of the cathedral is finished. The complete units include the entire foundation, the crypt, three chapels, the apse and the choir. Our next building objective is the erection of the north and south transepts.

We sincerely hope that this may be accomplished by 1932, making possible a great religious commemoration at the Cathedral two years hence during the national observance of the two hundredth anniversary of the birth of George Washington.

Every loyal citizen must realize that good government springs from a high sense of moral obligation, and that the degree of morality among the people is dependent upon the extent of their religious convictions. It will certainly promote that cause to create here in Washington a great Cathedral that will stand as an enduring evidence of what the spirit of Christ means to our civilization.

Washington Cathedral will represent ideals of our democracy. People from every section of our country and from every walk of life participate in its perfection. Thus the cross that crowns its tower will proclaim the message of Christianity to all America!



ANGLICAN BISHOPS MEET AT  
LAMBETH EACH TEN YEARS

*Many American Bishops Will Attend*

In July of this year there will gather in Lambeth Palace, London, England, the bishops of the several branches of the Anglican Communion, to consider "problems of increasing urgency and difficulty, as well as the manifold opportunities which confront the Church at the present time."

Meeting once each ten years, the Lambeth Conference engages in general discussion of a prepared agenda for one week, then divides into committees which through two weeks consider the agenda subjects referred to them; and finally, after another fortnight of general discussion of the committee reports, the conference adopts a series of resolutions and adjourns.

The forthcoming conference, the seventh, is called by the Archbishop of Canterbury, and will be attended by many bishops of the Episcopal Church.

At the 1920 meeting, 52 out of the 252 bishops in attendance represented dioceses and missionary districts of the American Church.

*Bishop Perry Emphasizes  
Importance of Lambeth Conference*

The Rt. Rev. James DeWolf Perry, the new presiding bishop, is concentrating his energies on preparations for the Lambeth Conference. He declared recently in an interview.

"All the lines that we are following now are leading rapidly to the Lambeth Conference," he said. "It is the most important thing before us at present, something that concerns the life and thought of the whole church. Lambeth will try to formulate a positive statement on the Christian doctrine of God, and

the purpose will be to make the formulation so clear and so comprehensive as to bring together those who might have seemed to stand in opposition to each other through years of controversy but whose views we believe can be reconciled.

"The second question before us has to do with our relations with other Christian bodies as concerns certain proposals of unity, notably that in South India.

"The churches have been coming into a very much clearer comprehension of each others' views, particularly as regards the ministries," Bishop Perry said. "We have recognized very much more intelligently our differences and we have been finding ways in which the churches might fulfill their ministries with complete loyalty to their own positions and yet in very much friendlier relations one to the other."

The other questions at Lambeth, he said, have to do with the Christianization of the social order, with moral standards and the integrity of the home and state.



ENCOURAGEMENT

We do not know the author of the poem or the source from which it was taken, but that it may not be lost we are reprinting it below:

"RISE AND STAND"  
If you've faltered by the way,  
Stumbled much or gone astray,—  
Just begin afresh today,  
Buckle to it.  
For the errors you have made  
And the faults that you've displayed,  
Needn't leave you sore dismayed,  
We all do it.  
There is none so wise or great  
But has faltered in his gait,  
Left the pathway that is straight,  
And been humbled.

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And in every great man's wake  
There is many a mistake,  
That his courage tried to shake  
When he stumbled.

Just because you've lost one fight  
Do not cease to seek the right,  
Battle on with all your might,  
Fame will crown you.  
Yesterday is passed and gone,  
Its mistakes don't dwell upon,  
If you'll only struggle on  
They can't down you.

If you blundered yesterday,  
Do not cling to your dismay,  
Rise to seek a better way  
When you've tumbled.  
Keep up your courage, struggle on,  
Here's a thought to dwell upon,  
You are not the only one  
Who has stumbled.



### ST. LUKE'S HOSPITAL, TOKIO

*Corner Stone Laid;*

*W. R. Castle, Jr., Made an Address*

TOKIO, March 28 (AP).—Prince and Princess Chichibu and Baron Shidehara, the Foreign Minister, today attended the laying of the cornerstone for the first unit of the new St. Luke's International Medical Centre here, a \$6,000,000.00 Americo-Japanese cooperative enterprise. Prince Chichibu is the oldest brother of Emperor Hirohito and heir-presumptive to the imperial throne.

The new medical centre is one of the most ambitious of American medical missionary undertakings abroad. It will rise on the site of the old St. Luke's Hospital, which was destroyed in the earthquake and fire of 1923.

The speakers at the ceremony were William R. Castle Jr., special American Ambassador to Japan; Minister of Education Tanaka, and Dr. John Wilson Wood, representing the Episcopal Church in the United States, through which most of the contributions toward the centre were received. The contributors included the Rockefeller Foundation. The Emperor of Japan contributed \$20,000 and John D. Rockefeller Jr., \$350,000.

Dr. Rudolph Bolling Teusler, director of St. Luke's Hospital, and George W. Wickersham headed the American committee backing the enterprise, which included Thomas W. Lamont, treasurer; Samuel Thorne, secretary, Stephen Baker and other prominent men.

Construction of the in-patient unit of the Medical Centre of St. Luke's international Hospital, Tokio, was begun February 11, 1928. More than \$2,000,000 was raised in the United States by the Wickersham committee, and, it was said yesterday at the offices of the National

Council of the Episcopal Church, 281 Fourth Avenue, it is expected that \$1,000,000 or more will be asked in this country. It could not be learned how much money was raised in Japan.

The present unit will provide space for approximately 250 patients, as well as kitchens, laundry and boiler rooms sufficient for the whole institution when completed. The east wing will contain a college of nursing. The institution ultimately will house 500 patients.

In addition it will contain a large wing for out-patient clinical service with a capacity of 700 to 1,000 patients a day. The centre's public health department will have central offices to care for all of the 130,000 persons living in Kyobashi Ward, in which the medical centre will be located. The centre will contain also headquarters for school clinics for the care of 12,000 pupils in the thirteen public schools in the ward and offices for cooperation with the city's municipal government.

When completed the centre will have a staff of 150 Japanese nurses; five American nurses, who will teach on the nursing college staff; forty-six Japanese and three American physicians. Dr. Teusler, who founded the original hospital in 1902, is a cousin of Mrs. Woodrow Wilson and a noted surgeon. He lives on his missionary salary and turns back into the hospital treasury thousands of dollars yearly which he earns in private practice.



### EXTRACTS FROM A BACCALAUREATE SERMON BY BISHOP HOWDEN

Our legacy is a glorious one, and yet we cannot afford to live on it; and our chief concern is our own stewardship, our own part in the procession of the Church's life. And such a stewardship, I need hardly remind you, is that of a Kingdom, the Kingdom of the Spirit, the Kingdom of God. For that we pray, and for that we must labor. The Premier of England, Mr. Stanley Baldwin, not long ago, expressed it; "If I did not feel that our work whether in politics or civic work, was done in the faith and hope that some day, maybe a million years hence, the Kingdom of God would spread over the whole world, then I should have

no hope, I could do no work, and I would give up my office to anyone who would take it."

Now all this simply testifies to the fact that the only Christianity worth talking about is a Missionary Christianity. We can't believe in Christ and not believe in Him for all the world. "Go ye and make disciples of all nations." Those are the marching orders of the Captain of our Salvation, and there can be no sincerity of allegiance, which compromises that challenge or that claim.

We are not going to fulfill that challenge by arguing about it, or theorizing about it, but rather by demonstrating it. It is being said quite frequently of late that, "We are suffering horribly from academic religion." This can not mean that we want less scholarship, rather more, but to realize that life and not theory is the end of our study, and to forget that spells disaster. In other words we need to close the gap, which now exists between the Church's creed and the Church's life. To put the old historic creed into action, into work, into not merely our personal life, but into every contact and sphere of human activity, so that men can see that the Christian Church has its own distinctive mission in the world and that it is basing its claim to their attention and interest, not simply to win adherents to a particular school of thought, but to share with them a vital fellowship with God. Then the Church will indeed vindicate its rightful claim to be the extension of the Incarnation and "take up the work of redeeming the world, not by an intellectualism," but by the power of its incarnate life. What men are needing today is not so much an answer to their doubts, as more nourishment to their faith. "False doctrines," it has been said, "are never argued out of the world, but are pushed back by the incoming of the truth, in its living forms, just as the darkness is by the dawn."

### Our new home almost ready - -

Sometime late in May we will move back to our old corner, Fort and King in our beautiful new building. Until then, everything is at emergency prices at our temporary store, Alakea at Queen and also at Merchant.

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To manifest righteousness, peace and joy in the Holy Ghost, as practical notes today of the life of God's love on earth, so that they may be engrafted into every part of men's daily work that the world's life can be gathered up into God's life, as He has manifested Himself in the incarnate Son, that is the supreme task of the Church. "There is no alchemy" says Professor Tyndall "by which we can get golden conduct out of leaden instincts." Yet if our ideals are of gold, there is an alchemy, which will transmute our present-day energies, and efforts into a contribution that will prove more durable than mere hay and stubble to be destroyed in the next conflagration, and that is what the Kingdom of God alone assures.



### PERSONAL NOTES

College presidents meeting recently in New England brought out the fact that there are more Episcopalians than members of any other religious group in this year's freshman class at Yale, Harvard, Princeton, Williams, Amherst, Brown and Wesleyan.

Among those who have gone to the mainland or Europe for rest and travel were Mr. and Mrs. Herbert W. M. Mist. They left Honolulu on the Aorangi on May 16 for British Columbia where Mr. Mist was born while his father Captain Mist was in charge of the naval station at Esquimaux. Captain Mist had been in the Black Sea during the Crimean war and later was in command of H. M. S. Gorgon and then of the Sparrowhawk. During the Captain's visits to Honolulu he became acquainted with Miss Jane McKibbin a daughter of Dr. McKibbin whom he married. Captain Mist resigned from the British navy and took up his residence in Honolulu in 1872. At the time of the overthrow of the monarchy he was an ardent royalist and before Mr. Mist sailed on the Aorangi he gave to Bishop Restarick for the Hawaiian Historical Society some valuable papers relating to the revolution, the Provisional Government and the Republic of Hawaii.

The Rev. Aeneas R. Mackintosh, Vicar of St. Mary's, the parish church of Oldham, Lancashire, England, and Rural Dean of Oldham, has been made an honorary canon of Manchester cathedral. This is of interest to people in Hawaii because the Rev. Aeneas R. Mackintosh was born in Honolulu. He is the son of the Rev. Canon Mackintosh who was a resident of Hawaii from 1870 to 1907, during which time he was connected with St. Andrew's Cathedral. The mother of the Rev. Aeneas Mackintosh was Miss Alice Brown whose first husband was J. H. F. von Holt whose children and grandchildren are well known in the

Islands. Canon Alexander Mackintosh is still living in Hastings, England. Unfortunately he has lost his sight.

The installation of the Rev. Aeneas R. Mackintosh took place on April 16. He is another Honolulu born man who has been honored, having received this well merited recognition of his long and splendid work. Miss Marie von Holt spends part of her time at Oldham with her half-brother to whom she is greatly attached.

Mrs. Glade, who was Bertha von Holt is now with her sister Miss Marie von Holt at her London apartments.

Mrs. W. F. Nichols, the widow of Bishop Nichols, in a letter to Mrs. Restarick said that a Japanese wrote that Bishop Littell "was so affable and balmy." She also said that a letter from her son in Shanghai stated that, "The prospects for St. John's University and all the Church schools are not good for next Fall. The Government seems to be determined to exclude Christianity from all schools. Dr. Wood, Bishop Graves and Dr. Pott are not willing to give way on this so that, unless the Board of Education loosens its policy, our schools will have to close probably. Won't it be a pity if St. John's would have to close when it has done such fine work and some of China's best men have been trained there? Russian influence has something to do with it I expect."

A letter from Mrs. H. McKean Harrison from Washington, D. C. says that she is recovering from having her tonsils removed. She and Charlotte expect to leave on the Adriatic, May 17 for Belfast. Her deceased husband was born in the north of Ireland and his relations still live there.

The sad news of the death of Miss Alicia Carpenter, youngest daughter of Captain and Mrs. Dudley N. Carpenter, formerly stationed at Pearl Harbor, reached Honolulu early in May.

Dr. and Mrs. Carpenter were well-known to Church people here because of their interest and activity in the worship and work of the Cathedral, and their interest in the Church generally. The sympathy of the many friends they made here goes out to them in their bereavement.

Captain Carpenter left Honolulu last October to become chief surgeon in charge of the naval hospital in San Diego, California. Miss Alicia was not well at the time the family left but it was not positively ascertained until after her death that her trouble was a tumor on the brain. She had been in a sanitarium for some months and was not able to be brought home for the wedding of her sister which occurred on April 26, a week before Alicia's death.



### CHRISTIAN MARRIAGE

Considering the question of sex education from a Christian social service standpoint, the question immediately arises: why do we want to sponsor sex education at all? Almost every group has a definite answer to this question, but speaking from our viewpoint we would say, in order that the young man and woman entering into marriage may find in that relation the deepest spiritual values and satisfactions.

No two coming to marriage ignorantly, or without a proper vocabulary by means of which they are able to discuss with each other certain vital things which are bound to emerge in the marriage relation, can find that spiritual union of soul with soul which constitutes the very nature of a Christian marriage. From our viewpoint marriage is a great deal more than a biological arrangement or legal contract; it is the kindergarten for those spiritual values which, at their highest, flower into communion with God and self-sacrificing devotion to the welfare of humanity. . . . Such values cannot emerge if the marriage is based on a wrong attitude or physical feeling, or if conflict and inhibition exist which prevent the full flowering of love in all its phases. . . .

The Christian Church has never minimized the importance of sex or sex edu-

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cation, but the Church has rightly demanded that the physical expression of sex should be subordinated to the higher expressions which bring forth spiritual values; that anything, in fact, having to do with human nature shall always be directed to the spiritual plane.—(Rev.) Harold Holt, in The Ohio Parent Teacher.



**SUNDAY SCHOOL LENTEN  
OFFERING, PRESENTED AT  
THE CHILDREN'S SERVICE  
ON EASTER DAY**

Collection at the Children's Service .....	\$ 11.00
St. Andrew's S. S. ....	291.37
St. Andrew's Hawaiian .....	52.41
St. Andrew's Priory .....	388.39
Iolani School .....	160.22
St. Peter's, Chinese .....	128.35
St. Elizabeth's, Chinese .....	76.08
St. Elizabeth's, Day School .....	12.01
St. Luke's, Korean .....	76.23
St. Mary's .....	142.29
St. Clement's .....	18.99
Epiphany .....	45.46
St. Mark's .....	53.41
Trinity, Japanese .....	152.00
Total for Honolulu Sunday Schools .....	\$1,608.21
To this St. Peter's added the offerings of the congregation .....	116.00
Total offering made at the service .....	\$1,714.21

**REPORTS FROM THE SUNDAY  
SCHOOLS ON OTHER ISLANDS**

All Saints', Kapaa, Kauai .....	\$ 30.90
Good Shepherd, Wailuku, Maui .....	31.16
St. John's, Kula, Maui .....	31.70
St. Augustine's and St. Paul's, Kohala, Hawaii .....	312.79
Holy Apostles', Hilo, Hawaii .....	29.14
Total from the S. S. so far reported .....	\$2,149.90

This is a larger Sunday School offering than a number of small dioceses give. It is a great help towards paying our quota of the National Council and cannot be used towards paying the quota of the District Board of Missions.

Canon Ottmann and five assistants took hours in counting the children's offering and preparing it for deposit.



**TO LAY CORNERSTONE**

*Memorial to Bishop Seabury*

New York City—The Rt. Rev. James De Wolf Perry D.D., newly elected presiding bishop, made his first public appearance since his election before a meeting of the Seabury Memorial Committee held at the home of Judge Samuel Seabury. The meeting marked the conclusion of the six months' preaching tour of the Rt. Rev. Frederick L. Deane, D.D., Lord Bishop of Aberdeen and Orkney, in the interest of the Seabury Memorial.

**THE APPORTIONMENT FOR MISSIONS AND THE ASSESSMENT  
FOR CONVOCATION EXPENSES FOR THE VARIOUS  
PARISHES AND MISSIONS**

	For Quota and District Missions	Paid	Convocation Assessment	Paid	Endowment of Episcopate
St. Andrew's Cathedral Parish .....	\$5,240.00	\$200.00	\$350.00	.....	.....
St. Andrew's Hawaiian Congregation .....	700.00	.....	52.50	52.50	5.11
St. Peter's (Chinese), Honolulu .....	660.00	244.36	29.25	.....	8.75
St. Clement's, Honolulu .....	700.00	236.77	52.50	26.25	6.65
St. Elizabeth's (Chinese), Honolulu .....	300.00	315.00	17.50	.....	.....
Epiphany, Honolulu .....	350.00	104.96	17.50	17.50	.....
St. Mary's Mission, Honolulu .....	125.00	142.49	7.00	.....	.....
St. Mark's Mission, Honolulu .....	125.00	52.95	6.00	.....	11.53
St. Luke's (Korean), Honolulu .....	135.00	76.23	11.75	.....	.....
Holy Trinity (Japanese), Honolulu .....	150.00	152.02	11.75	.....	.....
Good Shepherd, Wailuku, Maui .....	255.00	.....	29.25	.....	.....
Holy Innocents', Lahaina, Maui .....	110.00	110.00	17.50	17.50	23.12
St. John's, Kula, Maui .....	25.00	31.10	7.00	7.00	.....
Holy Apostles', Hilo, Hawaii .....	200.00	32.67	22.25	.....	15.00
St. Augustine's, Kohala, Hawaii .....	160.00	.....	11.75	.....	.....
St. Augustine's (Korean) .....	50.00	40.00	6.00	.....	.....
St. Paul's, Makapala, Hawaii .....	125.00	119.79	6.00	6.00	.....
St. James', Kamuela, Hawaii .....	50.00	45.00	6.00	6.00	.....
Paaui District, Hawaii .....	35.00	.....	6.00	.....	.....
Christ Church, Kona, Hawaii .....	280.00	71.27	17.50	.....	.....
St. James', Papaaloa, Hawaii .....	35.00	35.00	6.00	6.00	10.00
All Saints', Kapaa, Kauai .....	200.00	220.00	10.00	10.00	11.61
West Kauai Mission, Kauai .....	75.00	11.95	6.00	.....	11.25

Note:—All contributions of a parish or mission for the quota for missions, whether from envelopes, the Sunday School or the Woman's Auxiliary, are credited to the parish or mission in column two in the foregoing table.

All checks for the foregoing funds should be sent to Jan Mowat, Treasurer; Bishop First National Bank of Honolulu.

**NEW YORK PUBLICITY NOTES**

The Hawaiian Church Chronicle blossomed out in its March issue more than doubled in size and very good-looking, prepared by Bishop Restarick at Bishop Littell's request. Most of its space is naturally given to the arrival and consecration of the new bishop but it has other matters of interest also, and gives great promise of being in future one of the indispensable Church papers. Bishop Littell is editor. Subscriptions are one dollar a year. The address is the Bishop's office, Emma Square, Honolulu.

**EPISCOPALIANS LEAD AT HARVARD**

Among the 52 religious bodies represented at Harvard university, Episcopalians lead, with 963 students, Jews listing second with 735, and Roman Catholics third with 695. These figures are given out by Phillips Brooks house, a Harvard philanthropic organization, which has made the survey, which called for questioning of more than 8000 students.

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